

Come and see.

6/

THE BLISSE
OF BRIGHTEST
BEAVTIE:

SHINING OVT OF SION IN
PERFECT GLORIE.

*Being the summe of foure sermons preached in
the Cathedrall Church of Glocester at com-
mandment of superiours.*

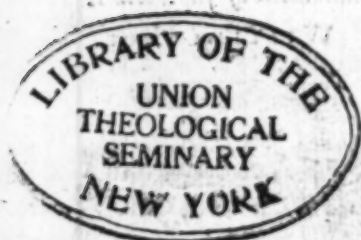
BY WILLIAM LOR.



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1614.

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NOV 11 1944



TO THE RIGHT
WORSHIPFULL, AND
RIGHT WORTHY GENTLE-

man Sir William Sandis Knight, and to that wel-
disposed, & very Christian Ladie, the Ladie Mar-
garet Sandis his vertuous wife, and ioyfull
consort, grace and glorie be mul-
tiplied in Christs kingdomes
of grace and glorie.

Much honored. The Chri-
stian neighborhood, and
kind commerce both of
bountifull liberalitie, and
gracious respect, which
my selfe, and mine recei-
ued from you and yours this time twelue-
moneth by our contiguous vicinitie, hath
occasioned me to be thus bold in saluting
you after long siléce with a paper token, the

onely miniment, and memoriall of a Scholer in this last, and worst age, that hath nothing for vs but booke amongst the best, and by words amongst the worst, as her onely bequest, and our legacie. Howsoeuer, notwithstanding it is the heartie ioy of Israel, & the vnspeakeable comfort of Iacob, that still some of the precious balme of Gilead that falls vpon Aarons head, doth distill downe euen vnto the skirts of his priestly clothing. And whereas others may haue spices, and balmes to preferue their bodies for a time, and monuments of brasle, and stone to continue a future glorie to their memorials: yet euer those haue bene most enobled, whose remembrances the tokens of vertue, and godlinesse haue endeouored to eternize, and keepe from the rotnesse of corrupted baserie, and obscure obliuion. And albeit the purport of this whole proiect is but the turning of my tongue into my pen, and the matter it selfe is but a preaching againe (as it were) the same words another saboth day, as the Gentiles besought Paule in the Acts:

Act. 13.

yet

DEDICATORIE.

yet I pray you entertaine them as the presence of my spirit, the pledge of mine heart, and the earnest of that affection, and loue which I iustly beare vnto you. And whereas before I spake in a great auditory in the presence and countenance of a living man, am now content in this my paines to bury my selfe in a dead letter of lesse effectuall perswasion: But principally I protest to this only end and purpose, that God might be magnified (if it be his holy will) in me the weakest, & meanest of his seruants both by the meditations of mine heart, and in the endeaours of mine hand. The Treatise is of the loue of God deuoted vnto your selues in whom I haue obserued much loue toward God, toward your brethren without, and amongst your selues at home. Go on then (blessed in the Lord Iesu) in this sacred vertue that disposeth you to God so amiable, and you shall find these holy encreases in you 1. You shall euer desire to thinke on him that made you 2. Gladly, and willingly to frequent his house the pallace of prairie 3. Duly to speake, and

Ioh. 20.

Luke 2.

1. Pet 4.

THE EPISTLE

Io. 14.

1. Io. 3.

Io. 18.

1. Io. 5.

Mat. 12.

& talke of him. 4. Often to heare of him by his messengers, and to meditate of that you heare. 5. Readie will you be to giue for his sake. 6. Ioyfull that you suffer whatsoeuer it be for Gods honour. 7. Duly to bowe your hearts to the obedience of his holy lawes, 8. Yea you wil loue them that loue the Lord, and despise and hate them that hate him. 9. Neither will you loue this world, nor any thing therein, vnlesse it be for the Lords cause. 10. Yea in a word, you will loue your friend in the Lord, and your enemy for the Lord.

Long may the blessing of this diuine loue which is the beautifull Idea of your soules, sparkle and flame in you. Let the God of heauen grant that the distempered humours of misperswasion may neuer quench it within you, nor the ouerflowings of vngodliness in the world euer put it out, but let the light of Gods owne most blessed countenance for euer and euer shine vpon you, and cause it to be enflamed eternally. I beseech the God of heauen and of earth to multiplie

DEDICATORY.

multiple his richest blessings vpon your
selfe, your Ladie, and your children for e-
uermore. Euen so Lord Iesu be it.

The Colledge of Glou. Febru. 20. 1611.

Yours, because you are of Christ.

WILLIAM LOE.



TO THE CHRISTIAN
 AN READER, BVT ESPE-
 CIALY TO E.B. HIS VERY
 much respected friend, Grace, and Glory

Psal. 68. 1.



Et God arise, and let his enemies
 be scattered, let them that hate
 him, flie before him. As the smoke
 vanisheth, so let them perish at
 thy presence (o Lord) that haue
 euill will at Sion. But let them
 that loue and seeke the Lord, be
 euer ioyfull and glad in him, let
 them be telling his praises from day to daie. And if
 there be any man so brutish, that loueth not the Lord Je-
 sus, let him be had in execration Maranatha.

1 Cor. 16. 11.

Picus Mirad.
 Hexapl.

Seeing man being fallen is raised by Christ onely,
 man is returned to God, hauing turned awaie from all
 good. The Angels that fell are damned, man that sinned
 is pardoned. To man God hath giuen a motion neuer to
 ceasse untill he rest in him, grace to guide him, goodnes
 to imbrace him, messengers of glad tidings to instruct
 him, faith to furnish him with the fulnesse of perswas-
 ion, sanctimony to dignifie him in this life, glorie to de-
 ifie him in the other life. Seeing with Iesus Christ also is
 the fulnesse of ioy, whose name is saluation, whose pas-
 sion redemption, whose sacrifice satisfaction, whose
 bloud purgation, whose resurrection sanctification, whose
 ascension eternall glorification. And seeing that the
 Lord

Zan. b. in Eu-
 chirid.

Lord Iesus Christ is loue substantially, hauing nothing in him selfe but himselfe, being loue it selfe essentially, not accidentally, he is also loue causally, causing it in others; as in the Elements, in the creatures, in the sweete symphonie of the whole vniuerse; and in the bitter iarret of man's corrupted nature, making men to be of one mind in an house, and of one heart in a commonwealth. He is loue actively louing all things he hath made, man more particularly, his redeemed most especially, with a loue to the end, in the end, without end.

Louing them in their election, when they could not loue him; louing them in their redemption when they would not loue him; louing them externally, for they haue a promise to enjoy their outward blessings; louing them internally, for their hearts shall be comforted; louing them eternally, for they shall euer be blessed with him in heauenly things. He is loue passiuely most worthy to be beloved, being louing entrie daie in multiplying his blessings; being louing euery way in magnifying his mercies, louing vs first in presenting vs mercifully, louing vs in continuance in guiding vs powerfully, louing vs last in perfecting vs eternally. Yea so louing that if he go to punish, he walkes a soft pace, he comes in the coole of the day; but to shew mercie he runnes; for he is gracious, righteous; yea our God is mercifully punishing thee, or sowre of the generation of the godlesse; but shewing mercy to thousands that loue him and liue in his feare. Taste then, and see how gracious the Lord Iesus is, and how plentifull is his goodnesse, which he hath layed up for them that feare him, and prepared

Bern. de am.
dei.

121

Picus Mirand.
in Apolog.

for them that trust in him, even before the sonnes of men. He being the perfection of Priesthood and prophetic, of sacrifice and sacrament, so that now who so settest his heart upon any thing but upon the Lord Iesus, is liable to the extreme curse of Gods desertion. Set not then your hearts in beaurie, be loweth, it is but a forward blossome soone nipt; nor on pleasure, it is but a bitter pill lapt in sugar; nor on your belly, it is but the pantrie for the draught wofe; nor on riches, they are but guals, and baits to insnare vs; which while they are in getting wearie vs, while they are possessed, befoole vs; and when we lose them, they crucifie vs. Set not your hearts on the fauour of Princes or Potentates, for they are but the sonnes of men; nor on ambition, it is but a feather tossed with the wind; nor on gay apparell, it is but rags; nor on goodly houses, they are but so many bonesiers against the day of doome; nor on any thing vnder the sunne but only like, and loue them in and for the Lord Iesus sake, as they are either remedies for sin, or directions in ordina ad Deum for our usefull necessites, and furtheraues to further our future happinesse. But as for those who despite the spirit of grace, and trample the blessed blood of the new Testament vnder their feete, as do all hypocritizing Papists, schismaticizing Puritans, neutralizing Christians, satanizing forners of all godlinesse, truth, and honestie: I will euer pray against their wickednesse, Plal. 69. Let their table be their snare, their eyes dimmed, their habitation void, their backes bowed downe, let them heape vp iniquitie vpon iniquitie, and let their names be razed out of the booke of life.

Let them be vnto vs as paganiſh Ethinicks, and Publi-
cans, as vncleane lepers put out of the campe of Iſrael,
as rotten members, cut off from the bodie of the Church,
as dead branches, broken off from the true vine, as vn-
cleane dogges, put out of the holy Citie, and as thoſe of
the Conciliſion, of whom we muſt beware, Phil. 3. 2. Yea
let all that is about them be hatefull vnto vs. Let the
goods of ſuch be as the curſed things of Iericho, their
houſes as odious as a takes, their poſſeſſions as diſreſull
as Acheldama, their gaines as vile as the Phariſies
Corban, their name as branded and as infamous as
was Ieroboams, their poſteritie as obſcure as the vn-
timely fruite of a woman which neuer ſeeth the ſunne.
If they be honourable, and do not honor Chriſt, O Lord
lay their honor in the duſt. If noble, let them be accom-
ped baſe, unleſſe they be ennobled in Ieſus Chriſt. If
learned, let their learning be a by word, and a fable a-
mong the vulgar, that ſtudie not to be ſtudents in
Chriſts ſchoole. If they be a whole nation, let their por-
tion be as the men of Aſſhdoſ, 1. Sam. 5. If a king, let
him be made as Nebuchadnezzar that he may know
the Almighty. If a Courtier, let him be deſpiſed in the
ſight of the king: yea let all them be deliuered ouer that
loue not the Lord Ieſus but deſpiſe him, vnto Satan by
excommunication, that confeſſion at leaſt may be wre-
ſted from them as it was from Simon Magus, and Eli-
mas the Bariſeu, who craved aide of the Church which
formerly they deſperatly deſpiſed; that if it be the will
of the Lord, they may be ſaued by repentance in this day
of grace, before that fatall and ſmall diuorce from the

Iolu. 6.

Dan 3.

Eſa. 60.

Iſa. 60.

Iſa. 60.

THE EPISTLE TO THE READER.

Mat. 25.

Heb. 9. 28.

Apoc. 22.

Mat. 25.

Lord of their soules and bodies be denounced, before the
 curses of separation. Depart from me; of indignation,
 ye cursed; of dolor into fire; of desperatio into hell fire;
 of confusion, prepared for the deuill and his angels, be
 in the last iudgement awarded against them, for their
 contempt of the Lord Iesus Christ. But to them that
 seeke the Lord Iesus, mella suant illis, and all the bea-
 titudes of mount Gerazim, let their eares neuer heare
 the horrors of the vale of the children of Hinnon, but
 let Sions gates shine upon them all their life, and let the
 Lord Iesus appeare vnto them in his second coming to
 saluation, who loue him and looke for him from heauen,
 and long for him from the bottome of their hearts, cry-
 ing come Lord Iesu. Let them heare o Lord thy perfect
 blessings of associatron. Come, of benediction, ye blec-
 sed; of inheritance, possesse of glory, the kingdome, of
 election, prepared for you, before the foundations of
 the world were layed. And God perswade
 Iaphet to dwell in the tents of
 blessed Sem. Euen so (o
 Lord) be it. Amen.

My

My welbeloued is white, and ruddie, the chiefeſt
of ten thousand. Cant. 5. 10.



Ou may iuſtly demand of me
(blessed, and beloued in the
Lord Ieſus) as the daughters
or faithfull people of Ieruſa-
lem do here of the ſpouſe in
the Canticles, concerning her
beloued, ſaying: *What is thy
beloued more then other beloued?*

Cant. 5. 9.

*what is thy beloued more then another loue; that thou
doſt ſo charge vs? because of late I denounced from
this place before you (not againſt you, for I am per-
ſwaded better things of you my brethren, and ſuch
as accompanie ſaluation) Paule his fearefull curſe of
Anathema Maledictio, to wit, If any man loue not the
Lord Ieſus let him be accuſed when the Lord ſhall come:*

1. Cor. 16. 22.

And my reply vnto you muſt be my text, which the
ſpouſe here maketh to the like demand; *that is, My
beloued is white, and ruddie, the chiefeſt of ten thousand.*
The words are few, the matter manifold.

Cant. 5. 10.

Out of *Sion* (ſaith *Daniel*) hath God appeared in
perfect beauties for what higher and more heavenly
perfection can be imagined, or was euer heard of then
Sions ſacred rayes, which giue bright ſplendor; and
moſt glorious luſtre to the whole Chriſtian world?
The rigor of the law fro *Sinay* is ſatiſfied in the righte-
ouſneſſe of the *Goffell* from mount *Sion*. If any the
be affectionate, let him come hither, here is loue; and

Pſal. 50. 2.

gratulls

if

if he haue grace, here is his welbeloued also, and this commencement and commerce of sweet loue, will be the wheastone of true, perfect and perpetuall loue.

If any be curious, here is amiable beaurie *white* and *ruddie*: *white*, answering the purenesse he would haue, and *ruddie* corresponding the zealous hartines he would craue. And further it be shall be curious, and be *elegant formarum spectator*, here is choice, euen the chiefe of ten thousand. For here he may behold the spouse, first shewing her deere affection, then her true loues description: her affection she vitereth by appellation of vsfained loue, *welbeloued*: and also by application, thus, *My welbeloued*: she then describes him generally, as thus, *in white, and ruddie, the chiefe of ten thousand*. And then particularly in his parts as in the verses following of this Chapter.

The diuision.

In her generall description she sets him downe in orient colours of heavenly perfection, as first his purity, *in white*, both essentially (*in*) and especially to, *white*. Secondly his purity, and zeale both *Zeraphical*, and also *Cherubical*, wholie passible, wholly amiable, euen in these words (*and ruddie*) which is a sweete, and seemely comixture of white and red. Then the choice aboue thousands, and the chiefe of choice the chiefe of ten thousand. In loue then you see he is matchlesse, in purity spotlesse, in zeale pricelesse, in choice peerlesse.

Come hither then thou passionate lover, and repent thee of thine inordinate, and immoderate loue to alluring,

alluring, and deceitfull beautie, that vaine vermilli-
on die mingled with white, (like bloud in snow)
both vanishing with the Suns beames, with sicknes,
old age, and many other casualties, and whereof thou
thy selfe art suspicious, even while thou dost enjoy
it, and art inlie tormented, lest an other should per-
take with thee: come hither I say, and sit downe at
these pure waters a while, and let thy soule see, and
be ravished with the sight of, celestiall beautie, and
grace shining vnto thee (miserable, and wretched
man) euen from heaven; and yet thou neuer didst
vouchsafe so much as once to cast thine eye vpon it.

No man I confesse can poutray or delineate this
loue vnto thee as it is in deede, therefore I could wish
that my soule had consulted with the Lord Iesus his
Paranymph the beloued disciple, who leaned vpon his
sacred breast at supper, and felt the breathes of bles-
sed loue that breathed out of his tender bowels, or
had bene rapt vp with *Paule* into the third heauen, to
be lift vp above my selfe, or had scene that glimpse of
glory which *Peter* saw in mount Tabor, or had con-
ferred with him who died meditating on this loue,
and saying at his last gaspe, *Loue is as strong as death*:
or had bene with *Philip Melancthon* who departed
this life saying *Egrediamur, egrediamur*, or at least had
heard sweete *Bernard* preach thereof, or learned
Theodor Beze, both purposing to write their medita-
tions thereon, and to go through this song, but both
dying before they could finish it, as being surpris'd
(as I conceiue) with the singular loue of the Lord

C

Iesus

Ioh. 13. 23.

1 Cor. 13. 4.

Mat. 17.

Aquinas.

Cant. 8. 6.

Cant. 3. 11.

The Blisse of brightest beautie,

Bern. de con-
syd. ad Euge-
nium. l. 3. c. 4

Iesus pourtrayed herein most mystically, and diuinely.

But how shall I then dare to aduenture, or take vpon me to open my mouth to set forth this loue? seeing as *S. Bernard* saith, None can vnderstand *Pauls* meaning, but they that are endued with *Pauls* mind, so none can conceiue the spouses affection, but they that are touched with the like loue. How shall wee either speake of the spouses tender affection, or you heare accordingly? seeing we are all carnall, sold vnder sinne, and these things are mystically, and spiri-
tually discerned. This onely comforts me, that God hath granied two meanes to know these sacred my-
steries, the one infused and extraordinarie, onely proper and peculiar to the men of God in the for-
mer ages, the other attained by studie, and industrie ioyned with inuocation to God for illumination & grace, the onely sacred reliques of Iesus Christ left to his seruants in these last ages. The Gospel being the foundation of all our sacred skill, out of the which whosoever preacheth Christ crucified, hath the mind of Christ. And hauing his mind, we may with reuerend boldnesse auaunt, that we also know the true Churches meaning.

Hearken then to the Church here slyling Christ, *her welbeloued*, for he is hers, and shee is his: first, she by way of petition intreateth saying, *Shew mee (I beseech thee) whom my soule loueth* when thou feedest, where thou sleepest at noone. And then he by way of replication answereth, *My loue, my dove, mine vn-*
defiled,

Cant. 5. 2.

desired, open vnto me, for my head is full of dewe, and my hairs of the drops of the morning: whereupon the Church doth in eight Chapters in this diuine song, nine and twenty times style him (her best beloved) as if she could neuer too oft remember his vnspeakeable loue towards her his welbeloued. *Saint Paule* also a sonne of this sacred mother hath in his Epistles siue hundred times the name of his Lord Iesus, as accōpting himselfe most happie, when that most sacred name of loue and life sounded in his lips, or was written with his pen. If therefore we of the last and worst generation be transported, and out of our wits as you think (being rauished with the surpassing loue of God, it being shed in our hearts by the holy Ghost) were it to God: or if we be modest, and in our right mind, we are it vnto you, for the loue of Christ constraineth vs.

S. Iohn the beloved disciple, now being old, writes of nothing else but of this loue, as appeareth in his canonical Epistles; chusing now to die, and depart in beholding the surpassing beaurie thereof, in so much that he summons all degrees, children, yong men and the aged to the view thereof, as being indeed their heauen vpon earth. *For who so abideth in this loue, dwelleth in God.*

If we shall descend lower to other lights of the Church, we shall also see that this was the earnest, & most certaine pledge that their soules had here, euen to be swayed, and transported with this diuine loue. Euery thing is caried with his weight: *Loue is my*

Genebrards
obseruation.

1 Cor. 5. 13.
14.

1. Ioh. 2. 14.

1. Ioh. 4. 8.

Aug. in Soli-
loqui.

Bern. de a-
more Dei.

Cyprian. de
modo dilig.
Dei

Euseb. Emiff.

Deut. 30. 14.

weight (saith S. Augustine) by it am I caried, whither soe-
uer I am transported. S. Bernard admirerth this loue, that
God being so great, so greatly should loue vs wretched
miscreants, and that freely. Cyprian aduiseeth vs so pre-
ferre nothing before the loue of Christ, forasmuch as he
preferred nothing before our loue, Eusebius Emiff. epitom-
iseth our seruice thus. Be not distracted with many cir-
cumstances, for what God requirerth of thee, is in thee, so
wit, the seruice of thy mouth by confession, and the affecti-
on of thine heart in faithfulness. In thy heart then hath
God set the soules city of refuge, that whence the sin
came, the medicine might thence also issue. How
nigh then is this remedie? How sweete is this coun-
sell? Of this doubtles spake Moses: It is neare euen in thy
mouth, and in thine heart: miserable therefore is our con-
dition (saith Ierome) not to be with him, without whom
we cannot be. Be with God we cannot otherwise
(while we are here) then by affection. What (o loue)
can be sufficiently said in thy praise? saith Hugo de S.
Vitore seeing through thee God should humble himselfe
to descend from heauen, and man should be exalted from
earth to heauen; great is thy power, that thus God should
be abased, and sinfull man so advanced.

Thus haue the sacred sonnes of the true Churches
generation expessed their affectionate raiuisments
in this diuine loue, shewing that nothing can be
more pious, nothing is more precious. And this
heauenly affection also is not onely generall in the
whole Church, but also particularly in every re-
ligious soule, which applieth it soundly, certainly,

and

and sweetly to it selfe, and faith as the spouse here,
He is my beloved, by way of appropriation, where
 by wee may discern a twofold certainty of our
 faith, the one of the object; as that *there is a life*
everlasting, that Christ died for the sinnes of the world.
 Both certaine by the promise of God. Yet this is
 small comfort, vnlesse the other certainty of the
 subiect also be assured vnto vs. To wit, that this euer-
 lasting life is prepared for me, and that Christ died
 for my sinnes. This indeed is the vndoubted worke
 of faith. *Dauid could saie, Blessed is the man whose sin*
are forgiven. Yet this is but Christ in the whole cloth,
 (as we may say) but *Paul* had learned to turne *Da-*
nids quarry into his owne ego, and say, *whereof I am*
chiese, and so cut him selfe a garment therof to cover
 his owne wretchednes. For he well knew that as ma-
 ny as were baptized into Christ, had put on Christ.
 So you see, he is fitted as a garment to weare, and
 not to gaze vpon.

The reason of this certainty, is this. Because faith
 maketh that present which is absent. Therefore by the
 Spirit of God faith is called *The euidence of things not*
seen. Neither is this certainty of hope, but of know-
 ledge. For *S. Iohn* saith, *We know that when he shall ap-*
peare, we also shall appeare in glorie. And *S. Paul* testifi-
 eth, *that the spirit assureth our spirits that we are the sons*
of God. Doublesse therefore most restless, and most
 vnquier is the mind of that man which doubteth of
 Gods loue. For what auileth it thee, be thy estate
 neuer so happie, if it be miserable to thy selfe. What

Certitudo
objecti.

Certitudo
subiecti.

Phil. 3. 21.

1. Tim. 1. 12.

Gal. 3. 27.

Heb. 11. 1.

Rom. 8. 16.

Mat. 25.
Seneca.

Aug. lib. con-
fess. 8. cap. 12.
Rom. 13. 13.

The lesson.

Cant. 1. 1.

comfort is it to a king to weare a crowne of gold, al-
beit in great happinesse of estate, if he be not perswa-
ded of the enioyment therof? What sound solace is it
to any Christian to know, that there is a life euerla-
sting, & yet knowes not whether he shall haue Come
ye blessed, or go ye cursed? It being a very dictate of na-
ture, That no man is happy, but he that so thinketh
himselfe. The felicity thereof consisting not in the
happy expectation, but in the present perswasion.

Thus then you see the appropriation of this loue,
how necessarie it is, and not onely herem, but in all
other inducements of godlinesse. S. *Augustine* re-
cordeth that he was conuerted by reading that of S.
Paul, Rom. 13. *Not in chambering, and wantonnesse,*
strife, and enuying, but put on the Lord Iesus. So S. *Aug-*
ustine applied the Scripture to the particular refor-
mation of his owne life. And *Alphius* S. *Augustine*'s
louing comfort applied the beginning of the 14.
Chapter to the Rom. to the end that S. *Augustine*
might thereby recouer & confirme him that waue-
red, and staggered in the holy faith of Christ Iesus.
So the sponse here appropriateth Gods deere loue to
her owne affections, whereby we may learne, *That*
re a deuoted and truly religious soule, Christ Iesus applied
is the onely loue, and life.

O heare a godly soule speake in her diuine phrales
to Christ Iesus, applying him to euery part, to her
mouth, saying, *Let him kisse me with the kisses of his*
mouth, that her words might be gracious, and seaso-
ned by the late of the spirit of God. To her breasts,

My

*My beloved is as a bundle of myrrhe vnto me, he shall lie
betwene my breasts, that by alwaies meditating on
him, she might not be drawne aside to the by-paths
of follie, and vanity. 3. To her affections, Set me as a
seale vpon thine heart, that she might neuer be with-
out his impression. 4. To her actions, And a signet
vpon thine arme, that she might neuer be destitute of
his directions. The reason is, For love is as strong as
death, iealousie as cruel as the grave: Much water cannot
quench it, neither can the flood drinke it: whence en-
sueth a whole resignation. Therefore I am my beloveds,
and he is mine. Thus the true spouse, David likewise in
the same case, I am thine O Lord, hide not thy command-
ments from me. David was not indiffer for sinne,
nor for Satan, nor for the world, nor for the flesh,
nor for his owne selfe, but for the Lord totally by re-
signation, fully by affection. And verily how can it
be otherwise, but that a religious soule should thus
wholly deuote it selfe to God in all sacred affection,
if it call to mind but these motives followinge.*

First what Ieremie saith, how the Lord speaketh,
when he considered wherof the sonnes of men
were made, and weighed, that they were but dust,
and therefore in his speeche to them he said, O ye
that say, we are strong, shall we fall; and we
shall arise: shall they turne away, and not turne againe?
Hete is rising from the gulfe of hell, and returning
from the bondage, and captiuitie of the deuill, as-
sered vnto vs by promise Gods preuenting mortific.

Secondly when we shall remember that God hath
omitted

Cant. 6.

Cant. 7.

Psal. 119.

Ier. 8.4.

2. cor. 8.

Picus Mi.
rand in Hep.
ta pl. sup. Gen.

Joh 3.

Rom. 8.

omitted all his other creatures of heaven and of earth, and as it were neglected them, and hath set his loue onely vpon vs, yea the Angels that fel he hath referued in chaines of darknesse for the iudgement of the great day, and yet saued a remnant of the sonnes of men. Thirdly, when it shall call to mind, that to all other creatures God hath given a direct motion to content themselves in their now being, but to man a circular motion, that we should onely seeke our felicitie in him, in whom we had our beginning. Fourthly, that forasmuch as Gods grace is giuen vs for our guide, in this dangerous world, which ouercometh infallibly the world, the diuell, and the flesh, holdeth the truth inseparably against all hieresie and schisme, and leadeth indeclinably into the Paradise of God, we should with all deuoted thankfulness entertaine this holy blessednesse. Fifthly, seeing that we may by holy faith (as in a christall mirror) behold the whole holy and vndeuided Trinitie in this worke of louing, sauing and sanctifying grace, we should as those that had newly receiued their eye sight, after a long blindness, be raiued with ioy, and comfort. For see, God the father so loued vs, that he gaue his onely begotten sonne, &c. that whosoever beleueth in him should not perish, but should haue euermore life. God the sonne so loued vs that he would die for vs, God the holy ghost so loued vs, that he maketh request for vs with sighes vnutterable in our soules.

Who would not then gather hence diuine affections

otions according to the measure of grace giuen vnto vs calling to mind the precept of Christ which is the summe of all: *Thou shalt loue the Lord thy God, with all thine heart, and with all thy soule, and with all thy mind,* that is, saith s. *Augustine*; Loue him with all thy right reason, with all thy truest affection, and with all thy strongest powers; loue him with all thy vnderstanding; with all thy will; and with all thy memorie; loue him wisely, that thou be not deceived by the diuell in an angell of light. Loue him sweetly that thou be not allured by the wicked and bewitching world: Loue him valiantly, that thou be not danted with the diuellish proiects, and practises of Gods enemies. See the sparkes of this diuine, and seraphical fire in *Daniel* who is stiled *vir desideriorum*, a man neuer satisfied here; but still desiring to be replenished with the full sight of God. Behold them in *Esaie* the *Euangelicall Prophet*, whose soule desired God in the night season when his eies were bereft of the distractions of the day: In *Daniel* also whose soule thirsted for the liuing Lord; and in s. *Paule* who was straitted for want of this enioyment and cried, *Who shall deliver me wretched man that I am from this body of death?*

Aug. in locum.

Esaie 26.

Rom. 7.

Doubtlesse these holy soules knew that this loue was all loue vnto them; for euen in naturall loue Christ can be all things vnto thee; whereas thy gold cannot be thy clothing, thy siluer cannot be thy drinke, thy bread cannot be thy light, Christ alone is all this vnto thee. If thou neede necessarie loue, he is

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thy

thy protector, and bulwarke. If thou wouldest be happy in loue, with him is the fountaine of liuing life for euer. These considerations, and the like caused Gods children neuer to admit any thing neere their hearts, contrary to this loue, as is the affection inordinate to the creature, but loued the creature onely for the Lords sake. They euer remotied farre from their holy affections all carking care, and ouer much toying in the businesse, and negociations of this world, as being the deceitfull bane of this loue: vsing indeed the world necessarily, but so as if they vsed it not, which caused their loue to be continuall, not flashes of passion rather then true affection, enduring for a moment, but resembling the loue of the blessed Saints who see God, and loue him for euermore. Againe, they knew that if we would be couerous, and sell our loue, none could buy it dearer, for he will giue vs a kingdome for it: if we would be liberall and giue it, none more worthy of it, for he is absolutely the soueraigne good. But if we would haue our loue strained from vs by violence, he also will vnshreath the sword of the Spirit, and with the blade thereof deuide asunder the soule and spirit, euen with this one stroke, *If any man loue not the Lord first, let him be accursed. Amen. Amen. Amen.*

1. Cor. 16. 12.

Furthermore the faithfull soules will hence gather good degrees and steps of grace, as first, considering euen in nature, that if one had lost an eye, or were distracted of his wit, or were condemned to execution, how would we tender him that could

and

and would heale our eye sight, restore vs to our right minde, and redceme vs from the dreadfull horror of death. But Christ hath illuminated vs with the light of grace, that were in the power of darknesse and shadow of death, hath giuen vs repentance vnto life, and regeneration, that were sold to sinne and Sathan, and hath purchased for vs a pardon, that were condemned to euerlasting torments; was made poore that we might be enriched, gaue himselfe for me, (saith Bernard) that I might be giuen to my selfe: yea we owe him now more for redeeming vs, then for making vs. For in the creation he spake the word, and it was done, but in our redemption it cost him his dearest blood. In this life he hath promised, *That all things whatsoever, shall worke together for the best to them that loue him*: and in the other life the eye hath not seene, nor the eare heard, nor the heart can conceiue, what is his displaied glory; in seeing him as he is seene, and knowing him as he is knowne. And to purchase this inheritance for vs, see how vilely he esteemes himselfe, being sold for thirtie pence, and prizeth vs, vs (I say) wretches at so high a rate, as his owne most peecelesse, and precious blood.

O insensible, indurate, and intollerable vnthankfulnesse of the sonnes of Adam, who do not totally resigne themselves, and their affections to this loue! But yet for all this, behold I pray you, and see whether Christ be the beloued of our age, and the Helme of our country, as we would beare the world in hand he is; and be you your selues witnesses in this

Bern. in Solil.

Rom. 8. 28.

Ioh. 20. 15.

Ioh. 20. 15.

Luke 2. 37.

Lu. 5. 16.

Luke 24

Luke 2.

Act. 10.

Act. 5.

Psal. 1.

Gen. 32.

case. Do we diligently seeke him (when we haue lost him by our preuarication) as wee use to do those whom our soule loueth? and as did that much-louing soule *Mary Magdalen* when she sought him in the fearefull sepulchre, and abode there, though a weake woman, and would not be satisfied with looking, but asked Iesus, (then risen) (supposing he had bene a gardiner) *If thou hast taken away my Lord, tell me, where thou hast layd him, that I may seeke him.* O happie soule that so sought; that she found. Are we often frequenters of his house, and hours of the place where his honor dwelleth; as *Anna* did; who departed not from the Temple, but serued God day and night with prayers, and fasting. Do we talke of him in our iourneying, as did the disciples that trauelled to Ematus? Do we willingly heare of him, and in hearing lay vp the things in our heart, as did the blessed Virgin? Do we reioyce and giue for his sake as *Zachary*, and *Cornelius* did? Do we suffer reproch gladly for his glory, and reioyce in it as the Apostles did? Do we loue his commandements as *David* did? whose studie was in them day, and night. Do we decline from the love of this world, and as *Isaac* who wrestling with the angel, fell lame, so we in the businesse with God preuaile. But in the affaires of this world grow cold, and remisse. Do we honor them that serue God as the *Galatians* did; that would haue pulled out their eyes (had not the law of God, and nature forbad them) to do *Paul* their Preacher good?

11 O how farre different are the affections of our times! If we looke the Lord Iesus among some gouernours, they say he is not heere, many of vs haue some thing else to do then to attend preaching. If among some of the rude people, they seldome or neuer thinke of him. If among the giddie hearers, with Peter they answer, we know noe the man. If among the worldly rich, with Dema they haue forsaken the loue of Christ, and haue embraced this present world. If among the loud, but loude professors, they haue a shew of godlinesse, but haue denied the power thereof. If among the couetous, there is linsley wolsey, as faine as will make for their profit, so faine, and no longer they loue God, nor any of his seruants. If among the anabaptistical zealous, they say we are not iustified by workes, and therefore wee will do none at all. As if their faith, or any faith were auailable with God, but that which worketh by loue. For without loue was neuer any man saved, and with loue neuer any damned. If of the worldlings, they are so busie in deuiding Christ his coate, that they cannot a while so loue. They are of king iudas counsell, closed to say, This shall be of Christ as a surety, threatening thereby the gouernours of the Church, to be like the seldomed, and submit thousands of euill doers, who thinke, and say the Christi faith to be such, as be badde to what they can so profane into their owne wicked hands, the holy goods of Gods Church, which shew forth laboure honestly bestowed, upon her. O good Lord Iesus come quickly.

Gal. 1. 10
Can.

Math. 26.

1. Cor. 13.

1. Tim. 4.

1. Cor. 13.

Bern. sup.
Cant.

Math. 4.

Phil. 3. 8.

A.C. 10.

ly, else thou wilt not haue one soote of ground left at thy second coming, to take possession of this earth that is thine owne, and all things therein by naturall right of inheritance, by merite of redemption, and gift of thine eternall Father. *Beloued,* do we thus reward the Lords loue? foolish people that we are, our affections then are worse then we imagine: for if we giue all we haue, the diuell offereth the whole world, and saies, *all this will I giue thee.* Do wee fast? the diuell eateth nothing. Do we watch? the diuell sleepeth not. If then we excell him not in holy loue, he farre exceedeth and excelleth vs, both in bountie, temperance, and watchfulness. What, are we become lame of both legs as was *Mephibosheth*, both in our loue to God, & in our affections to men? Let vs then become *Isbosheths* the sonnes of shame for it. Let vs be abashed, and confounded at this outingratitude and neglect, and let vs henceforth expresse in our actions the true conditions of vsfained, and heartie loue.

Let vs (brethren) loue God onely, and all things for him, as did *Paul*, who *accounted all things dung that he might gaue the Lord Iesus.* 2. Let vs accompt our selues vnhappie that we be not where he is, as did the said *Paul*, who desired to be dissolved and to be with Christ Iesus. 3. Let vs suffer al things for him, yea death it selfe, that as *Paul* said to the Elders of *Ephesus* at Miletum, that we may finish our course with ioy. 4. Let vs be with him as we may, to win in affection, seeing (while we liue here) we cannot be

be with him as we would to enioy his blessed presence: which is indeed apostolicall counsell, *Set your affection on heauen and heauenly things, saith Saint Paule, and not on earth and earthly things.* Let vs loue all things, both persons, and places that belong vnto him, for our goodnesse extendeth not to him, but to *those* that are on earth: and to such as excell in vertue. Let vs decke our selues to please him in our wedding garment, the robe of the faith of Iesus. Let vs seeke his glorie, and not endure his dishonor; and let vs weepe when he is absent from vs by his grace, as did *Abraham*; and ioy when he is present with vs in his goodesse, as did *David*, who reioyced when it was said vnto him, *Let vs go into the house of the Lord.*

Col. 3. 2.

Psalm 136.

Psalm 133. 1.

Then shall we there see what an one our Loue is, and discern, yea and bee taught both with our loues essentiall beautie, and especiall purity; for the true Church is white, not seeming so, nor painted, but native, and naturall shining white. The puritie of this bright beautie consists in the essentiall whitenesse thereof, *white*. The essentiall whitenesse discerneth it from all hypocriticall, painted and seeming shewes of goodly lustre, which are for nought but to deceiver, and the especiall whitenesse distinguisheth it in excellency from all other glories, albeit essentiall and true, for this beautie is both essentiall especiall, and especially essentiall about all others without all compare.

Consult with the wise man (that you be not deceived with shewes) but in two oracles, and he will shew

Psalm 133. 2.

Psalm 133. 2.

shew you of a glorying generation, and of a painted
 path || from which prosapie or generation a true
 Christian descends not, and in which way the
 faithfull belecuers walke not, for in neither of these
 shall you finde Christ Iesus in his perfect beaurie.
*There is a generation, saith Salomon, that is wise in their
 owne conceipt: yet are not cleansed from their filthinesse.*
 This is painted whitenes, or conceited purenes. And
*There is a way that seemeth wise to a man, but the issues
 thereof are the issues of death.* This is seeming holines,
 and pretended righteousnesse. Neither this genera-
 tion, nor this way is essentiall, for the one is in con-
 ceipt, and the other in shew, both deceitfull, both
 dangerous, yea and (vnlesse repentance come in
 time) both damnably erroneous. Therein the more
 fearefull, the lesse thole (that content themselves in
 the one, and proceede in the other) see, and know
 their sinfull erring, but are led on, and deluded with
 a conceiptfull, headie, and specious glittering of
 their owne ouerloughed, and overweened *Hell*.
 Of this conceiptfull pure generation comes the
 diuell, and appears to the witch at Endor in the ha-
 bit of holy *Samuel* onely to deceive. The spies also
 that were sent to entrap our Saviour must receiue
 their delusion from this generation, and faine them-
 selues iust men, and demand questions of puritie,
 and professed holinesse, but the intendment was to
 turne the taile & sting like a serpentine, surepent ge-
 neration. *Herod* is another impe of this cursed brood,
 for he pretends worship to the Sonne of God,
 whom

1. Cor. 10. 13.

Pro. 30. 12. 13.

Pro. 16. 25.

1. Cor. 13. 12.

1. Sam. 28.
Luke 20. 27.

Mat. 2. 7.

whom he like a sauage beare intends to worrie: *Tudas* had the impudent and shamelesse face to say, *Is it I?* as well as the innocent Apostles: And *Julian* the apostate wrote a booke entituled *Ad Christianos*, which altogether intended to peruerit, and to vndoe the Christians. All this hypocrisie and painted purity is wrought out by the strength of imagination, and conceit, which *S. Paule* mannerly termeth flattering of our selues; but the Naturalists shew it to be meere melancholy, phrensie and madnes, vpon which humours the diuell chiefly worketh, and into which he doth most cunningly and subtilly insinuate himselfe to inuate the simple. The instance of *Ananias* makes this euident, to whom *Peter* saith, *Why hath Satan tempted thine heart that thou shouldst belie the holy Ghost?* That is, See how *O Ananias* how strangely the diuell hath stirred vp thy fond imaginations, and suggested lily into thy false conceit, that thou shouldst sell thy land in pretended purity, and holly perfection, and yet keepe backe part, and belie the holy Ghost.

This vnpure generation, and all the tribes thereof haue foure principall characters, that as coate-armors demonstrate the pedigree, and deceit thereof, which are, First an inward conceit. Secondly a vanishing utterance thereof. Thirdly an affectation of publike applause: and fourthly an admiration of it selfe, ioyned with contempt of all others. All these foure being the waiting maides of ladie selfe loue. By the inward conceit, they are sure, that their breasts be

Mat. 1. 6.

Rom. 15. 1.

Acts 5.

reioined
y^e dⁱuine
syndrome
and iⁿfl^uen^{ce}
S^up^{er}
R^ounded

E. N. B. L. V.
L. 100

Job 31.14.

Leuculus
 noster De-
 mosthenes.
 Tull. lib. 5.
 Tusc.
 Act. 19.

Vir. lib. 6. Æ-
 nead.

not transparent like a glasse to be seene through, be their inward parts neuer so wretched, and therefore they rest contented to be specious in specie, & superficie tantum, that is, outwardly, to the worlds view; and to God they haue said inwardly in their hearts, *Depart from vs, we desire not the knowledge of thy wiles.*

2. Then lest that this inward conceit should be too priuate, and none take notice of their hypocriticall, and hyperbolicall integritie, like an old bottle they must vent it, or else they would burst, and viter they must, yea slauer out (rather then faile) their owne fooleries, be they neuer so grosse, or neuer so greeuous to be endured. So that they may be then taken for great ones (they thinke) and haue the names of *None such*; or the great outcrie of vaine glorie and popularity, and heare others say of them, as the Ephesians doting on their Idol Diana, cried, *Great is Diana of the Ephesians.* And then do they beyond all measure, and measure admire themselves, and their owne beauries, as did *Narcissus*, and lift vp their plumes with the peacocke, contemning all other in the basest manner, and crying out to their brethren, (whom they most contemptuously despise) like the *Elizabeth* spirit to the *Tartarian*, and say, *Procul, & procul ite profani.*

But yet for all this the whole ranke of them, in the sound iudgement of true and essentiall wisdom, is but a rout of foolish dotards, and dizzie drunkards, doting on their owne conceitfull beaurie, and transgressing in the pride of their owne hearts.

Seeft

Seest thou a man wise in his owne conceit, more hope is of a foole then of him. See the dottard. The reason is, because a foole is wiser in his owne conceit, then seauen men that can render a reason. Seest thou a man that is proud in his heart, he is a one that transgresseth with wine, as did drunken Zebul taking trees for men, and as did mad *Atax* taking rammes for lambes, and taking carts for castles, as they do. *Qui concipiunt athera mente.* The way also that this generation walketh in, is like them, to wit, a seeming iust, and imagined straight way.

For whereas all skill in diuinitie is either opinion, faith, or knowledge; these dizzie dottards are onely guided by opinion, the very fountaine of Atheisme, and the high way to heresie and schisme grounded vpon vncertainties, and seeming truths, but are not guided by the direction of Iesus faith, which hath holy increasings, and doth *suscipere maius, & minus*, there being a progresse *a fide ad fidem*, according to the praier of the yong beleuer, *O Lord increase my faith.* These contrariwise take vpon them to know suddenly all reason, all rule, all resolutions, and like ignorant idiots controll even their learned Priests.

Certainely they might notwithstanding doe well to call to minde *Sauls* way, which seemed iust vnto him, when he spared *Agag*, and the best things for sacrifice, yet the issue thereof was the ouerthrow of him, and his estate. They might also remember the fietie zeale of *James* and *Iohn*, that would fire

Pro. 26. 12.

Pro. 26. 16.

Abac. 2.

Rom. 1.

1. Sam. 15.

should come from heaven vpon the Samaritans. But the Lord Iesus told them, that they wotted not of what spirit they were, and sent them to learne a new lesson, euen this, *I will merite, and not sacrifice.* There is a way therefore that seemeth right, but the issues thereof are the issues of death. So St. Peter likewise in the tendernes of his hart would not the Lord should suffer at Ierusalem, as he prophesied to his Apostles, Math. 16. saying, *Master spare thy selfe.* But the Lord called him an aduersarie, and told him that he fauored not of the things of God. In the singularitie also of his good manners, Peter said vnto the Lord, *Thou shalt not wash my feet:* but when he vnderstood better, that if he were not washed, he had no part with him, he suddenly changed his minde, and then would haue his head, and all his body bathed by him. And yet againe in the singularitie of his sincerity about all his fellowes, he told his Master, that if all forsooke him, he would not, and see his sinfull defect immediately following, as a punishment of that presumptuous singularity, for he first, and onely denied him, and that most strangely being vanquished with very slight prouocations. *There is a way then that seemeth right to a man, but the issues thereof are the issues of death.* In this conceitfull generation, then and in this seeming way there is no essentiall worth, much lesse any especiall vertue to be found.

Look vpon then to your Lord Iesus your soules beloved, and in him, and by him you shall see a beautifull

beautifull generation, regenerated by grace, who are of his owne generation, and partake of his diuine graces by the measure of sanctification giuen them: they are also a choice generation set apart for himselfe, and for his seruice, which are stiled, The generation of them that seeke the Lord. The way that they insift in is a right way, not of opinion, but of iudgement; For *all the waies of God are so many iudgements*, saith Gods secretary *Moser*. These turne neither to the right hand too superciliously, nor to the left hand too superstitiously, but keepe the old, ancient and perfect way to God; Christ himselfe being their direction in this blessed way, for he is *uerbum genitum*, the begotten word, and the way to him is *by uerbum scriptum*, the written word. If therefore I should haue my wish, I would rather choosd to be a doorekeeper to this generation of essentiall goodnessse, then to dwell in the glorious tents of seeming holinessse; and I shall rather be as sea, tossed with a tempestuous storme in the ship, with those that humblye professe themselves sinners, then on the shore in the table of those Pharisies that iustifie themselves with their hideous haughtinesse.

Now as this bright beaurie is essentiall in the substance: so also is it especiall in the brightnessse, and excellencie thereof. For there are foure sorts of whitenes: First fanatically phantastick whitenes. Secondly superficiall whitenes. Thirdly naturall whitenes; but changeable in the subiect. Fourthly diuine whitenes; and not changeable in the subiect.

Deut. 9.



Nicolaus de-
Lyra sup. 5.
cap. Exod.

The first is the diuell transformed into an Angell of light, for he is fanatically phantastickall white. The man that had a blemish of white in his eye was debarred from the priesthood, & was resembled to the owle, of whom the Naturalists yeeld the reason, that shee cannot see in the day time, because of the exceeding great whitenes she hath in her eyes, which scattereth so the sight, that the optiques thereof cannot discern perfectly the objects. Such are all those that conceiue themselves pure, and yet are not washed and cleansed from their euill conscience, who say they see, and therefore their sinnes remaine, for had they bene blind, they might pretend some excuse, but now all excuse is taken from them, because they say that they see. The superficial white are painted sepulchers, and whited walls, loathsome within, and the best is but wooden without, like the gilded potsheard *Salomon* speaks of, that the next shower of raine discouereth to be but an outcast for the potters field, how gloriously soeuer it glister. The natural white, but changeable, are they that are borne faire, but afterwards by the Sunne and soyle they become blacke and *Aethiopian*-like. Semblable are those that begin in the spirit of grace, and bright beautie, and end in the fraile and filthy flesh. The natine and vnchangeable whitenes is that of pearlesse, and pricelesse diamonds, whose least sparkle will shine, and giue true luster, albeit it be seuered from the whole.

Such was, and is this speciall *Candor* in our wel-beloued

beloued Lord Iesus, and his chosen, who euen in this life haue these white robes in part put on them mentioned in the *Reuelation*, nor their owne concealed attire of the righteousness of workes; but Gods owne righteousness; and they haue also the white stone giuen them, which is sanctification in some measure as an earnest penny, and pledge of further fauor, and future beauntie, to be perfected in glory. Behold then with milke white, and pure eyes of holy faith your Lord Iesus especiall and perfect whitenesse, your precious diamond in especialnesse, by whom all wee, and as many as haue gone before vs being his holy seruants, haue bene beautified, and graced:

Apoc. 3.

First as he is *Emanuel*, that is, God with vs: His conception pure; he was conceived by the holy Ghost. 2. His birth pure, he was borne of an vndefiled virgin. 3. His life the perfection of sanctimony, for there was no guile found, no nor in his mouth: And he is perfect, that offends not in his tongue. 4. His doctrine pure, correcting all the vnpure glosses of the reformatizing Pharisees; as in old time it was said, *Thou shalt not kill*, but Christ taught true puritie, that wee should not be angry with our brother vnaduisedly. Teaching thereby, that furie and wrath doth oft transport vs to fell and desperate actions, and therefore his holy doctrine as an axe strooke at the roote. Again, it was said of old time *Thou shalt not commit Adulterie* in act. But Christ taught vs not to looke on a woman to lust after her, and

Iam 3.

Mat. 5.

and so in turning away our eyes, we should not behold vanitie: Likewise it hath bene said, *Thou shalt not forswear thy selfe.* But Christ taught that wee should not sweare at all, for he doubtlesse that vseth to sweare much, must needs sometime forget, and forswear himselfe. And it hath bene said of old, *Thou shalt loue thy neighbour, & hate thine enemy.* But Christ taught, *Thou shalt loue thine enemy,* for that is the exaltation of Christian charitie above all other loves. Nay, of euery idle word he told vs that we must render an account. Oh holy lessons, O sacred discipline! how pure is the beaurie hereof, how precious the sincerities. In his death therefore, neither death nor he that had the power of death could finde any part whereon to fasten their intended furie, but in spite of death, and the diuell, and the wicked world, he was declared mightily to be the Sonne of God, by the spirit of sanctification, by the resurrection from the dead.

We may learne then out of this which hath bene already said, *That the puritie of a sincere conscience consists in essentiall and sanctified actions, and not in seeming holinesse of froward and detestable factions.* The blessing being promised to the pure in heart, and not to the words pure, but to the worthy, of whom it is also said, *That so such all things are pure: but of the other, That their very consciences are defiled, and they themselves (how soeuer reputed holy for some good works) yet reprobated in euery good worke.*

The reason, because God requireth truth in the inward

Rom. 1. 2.

Theleson.

Mat. 5.

Tit. 1.

inward parts, and the searcher of the heart knoweth what is in man. Likewise because no vnpure thing shall enter into the kingdome of God, and therefore surely no party propale Christian that dealeth hypocritically shall thus haue entranced: I wonder therefore that any will be so foolish as to make themselves odious every way by their seeming holinesse. First to the world, for the world hateth euen those that are Christians but in shew. For it can discern no further. Secondly they are abhominable to God who hates them because they are but in shew. And lastly they are traitors to themselves, in deceiuing their owne soules and consciences with deceitfull dreames of sanctitie.

Apoc. 22.

But let vs a little lanch forth, and ken the diuell transforming himselfe into an Angell of light and brightnesse, and boasting both of puritie, and preheminence aboue, and before all others, both in Iudaisme, and also in Christianisme, as he euen yet worketh with too too many in this our age. In Iudaisme we will take a view but of the Pharisees, Sadduces, Essens, and Hemerobaptists. The Pharisees were men separate from others in respect of their pretended perfection; they were pure in their garments, pure in their deuotion, pure in their fasting.

Pharisea.

Their vestures must be ciuironed, and the borders made broad with the commandments of God embroidered thereon. *Mat. 23. Mat. 23.* Their deuotion such that they would not cure on the Sab-

Mat. 23.

Sadduces.

Essens.

Ioseph. anti-
quit. lib. 18.
cap. 2.
Item de bel-
lo Iudaico.
lib. 2. cap. 7.

Hemerobap-
tists.Epiph. de hæ-
rel.

bath were the sicknesse neuer so desperate, nor plucke an eare of corne in the extremity of hunger. Their washings diuers, both of hands, pots, boords, and what not? Yet for all this outward pretended purenesse, Christ the true Doctor, and teacher of perfection tells them seauen times in one Chapter, that they were meere hypocrites and dissemblers.

The Sadduces so pure in their owne conceit, that they onely, and no other were the true Iustitaries: yet were they so sottish that they neither knew Angell, nor spirit; and then iudge how brutish, how bestiall, and how carnall they were.

The Essens thought themselves both essentiall, and especially pure aboue all others in the world. They wore white robes at all their refections, they obserued so strictly and precisely the Sabbath, that in that day they would not make a fire, nor stop a running vessell, nor lay an apple in the fire, nor knocke vpon a table to still a childe, nor quench a burning, nor spit, nor do the requisits of nature; yet *Epiphanius* ranks them in the ranke of branded heretickes.

The Hemerobaptists every day did baptize and drench themselves in water, imagining that all their sinnes were thereby washed away, *scilicet ex opere operato*; whereas *Epiphanius* saith, that the whole ocean, and all the founts in the world cannot purge one sinne.

These were the seemings of Iudaisme, all dying in their dreaming diuinitie. In Christendome what should

Should I recall from hell the old *Cathari*, that pretended the onely purity of life: the *Gnostiques* that had (as they deemed) the impropriation of all diuine knowledge; or *Manes* that onely boasted of the *Paraclete*; seeing our later age of fresher memorie hath heard of, yea and seene fanaticall Anabaptists, dreaming Euthusiasts of reuelation, and hideous visions, rebaptizations, and new pretended policie of Church, and common wealth: And we see many are daily misled, and misperswaded by Iesuites, the rare illuminates accompted of the world, who pretend aboute all the rest of their frie to be the most perfect in respect of their direction in all negociations, *in ordine ad Deum*; and most sacred in that holy exercise which they obtrude vpon their nouices, that subiect and deuote themselves vnto them; yet are they no other indeed but the Chimeraes, and Gorgons heads of ridiculous and fanaticall sopperie.

From out all these impious and impure routes of pretended purity and perfection, the view of the sacred beaurty of the true purity, and perfection of Christ Iesus doth deliuer vs; and teacheth vs that men are deceiued most with shewes, and that the diuell when he meanes most mischief then doth he (as *Iezabel* did) paint and set out himselfe to shew. Let vs therefore hence learne important considerations, and wise iudgements, and let vs trie the spirits whether they be of God, or no; for all is not gold that glittereth, saith the old, and true English Adage.

Epiph de hz.
ref.

in d. 1. 2. w.

Sozomen. 6.

38.

Ioseph. de an-

tiquit. Ind. lib.

18 cap. 2.

A. C. 5.

Is there one that can cunningly expound the Scriptures? Do not suddenly beleue him; for so could the caytiffe *Caiphas*. Is an other skilfull in all diuine, and humane hearing? so was *Iulian*, yet an apostate. Hath an other receiued gracious, and principall gifts of Gods spirit? So had *Saul* the reprobate. Do others know the mysteries of faith, of *Moses*, and of the Prophets? So knew King *Agrippa*, yet his best was but almost a Christian. Can others foretell, and presage things to come? So could bawling *Balaam*, being a base hireling. Can they cite the Scriptures? So could the damned diuel. Are they readie in the Fathers of the Church, and in the Councils? so were the ancient hereticks *Faustus*, *Arrius*, *Manichaeus*. Especially note them if they pretend holy and pure names, as do the mahumetickall Saracens at this day, boasting that they came of *Sara* the free woman, when as indeed they are Agarens of *Agar*, as *Zosomen* a thousand yeares agoe observed; And as the Iudaies did call themselves of *Iudas* the Gaulonite or Galilean; who would not endure the name of Lord to be attributed to any creature. They themselves being a rabble (as the booke of God tells us) of desperate cutthroates.

Beware then of false prophets, and be assured that as many as partake of this beaurie are essentially false, not in words onely but in deeds, not in conceits or opinion, but in understanding and verity; for whatsoever they beleue, it is either of nature, grace, or glory. The things of nature they see, touch, and

and feeble. The blessings of grace they reade, they perceiue, they enioy, and ioy in the certaine expectation of glory which euen now they haue a taste of and earnestly long after. The things they hope for are not *Abissons* pillar, set vp in the kings dale, nor the flower of the poppie, the hypocrites *hypothesis*. But those beatitudes which they expect are sure, certaine, and euen in this life by faith eident. The things they ought to do they acknowledge to be the mandates of the highest God. Therefore to be performed. They know they are iudgements, not opinions, therefore to be subscribed vnto. They are statutes like these of the Medes and Persians, therefore not to be repealed: they are testimonies, and therefore binde the consciences. We pray therefore That this name may be sanctified by goodnesse, nor dishonored by seeming goodlines. That his will may be done in sincerity, not neglected with pretence of purity, and that his kingdom may come vnto vs in sincerity, and not we pull it from vs in deceitfull integrity. For the life of an hypocrite is *parade*, a masked mummerie, not *godly* a knowne veritie. His faith is *vaine*, of things imaginary; not *solid*, of soliditie. His memoriall as a poist that hastneth by, his good deeds as the trace of a ship in the waters, no where to be scene; and his glory as the passing of a birds wings in the aire, but her passage appears not. Let the Atheist then tremble hereby, for he is indeed the diuels vizard. Let the Libertines feare that arose fro *Coppin* and *Quintan* in the Low countries, being the

basery of basenesse. Let the begetters and hatchers of new opinions be amazed, who more trust their private spirit then the streame of iudgement, who had rather be the head of a foxe then the taile of a lyon, and choose rather with imperious *Cesar* to be the first and chiefe of meane and beggerly *Tarentum*, then the second of imperiall and triumphant *Rome*.

And let vs (men and brethren) be rauished with the true, and matchlesse beaurtie of our Lord *Iesus* Gods best beloued, our welbeloued, and let vs be *Reals*, not *Nominals* onely, knowing that we looke not for an imaginary heauen, but for the heauen of heauens, the *caelum caelorum*, being alwaies mindfull of that of our Saviour: *Unless your righteousness exceed the righteousness of the Scribes and Pharisees, (that is, of all hypocriticall and seeming professors) you cannot enter into the kingdome of heauen.*

Mat. 5. 20.

Come then ye faithfull soules vnto this pure and bright fountaine of grace, and his blood shall purge you from all sinnes past, present, and to come: Come to this pure fountaine, for here is the cleane water that *Ezechiel* speaks of, powred out vpon you to purifie you in Gods sight by the inuisible hand of the sacred Trinitie. Call vpon God that he may wash you with hysope of grace here, that you may be truly cleane as all his people are, and that in the end he may present you beautifull and blamelesse in his displaid glory, in the bright and white eminent robes of his owne righteousness in *Christ*, your onely

Ezech. 36.

onely mediator, and perfecter.

And then doubtlesse our soules shall yet further see, euen in this life, another glimpse of this surpassing beautie, for our beloued is not onely white, but ruddie also; white in purenesse, ruddy in zealous loue towards vs; both seraphicall, and cherubicall, herein both wholly passible, and wholly amiable. Let vs renew then this his zealous loue in the mystery of the colour prefiguring his passion; and in the history of the substance; performing the forespoken prophecies.

There is threefold red. 1. a skarlet red. 2. a roseall red. 3. a purple red: all prefiguring this our welbeloued in his sufferings, and really performed in him. *Who is this that cometh from Edome* (that is, frō this cursed earth) saith *Esay*, *with red-coloured clothes of Bozrah*, that is, with trophies of victory and triumph: &c. There is skarlet red, *Esay 63. 1. I am the rose of the field, and the lillie of the valley*; saith Christ of himselfe: there is roseall red; *Cant. 2. 1.* And in the Gospel we reade, that his enemies put a purple garment vpon him, to portend his purple death. This colour was also prefigured in the red sea that saued Israel, in the red coye in the sacrifices, in the red cord in *Leahs* window, the secure hostage of warr; in the red threed about *Zarab* arme in his birth, of whose pedigree Christ descended. *Oh, our welbeloued is a violet in hamillie, a lillie in paritie; a rose in samitie.*

You see the colour, behold also the substance, and

Isa. 1.
Gen. 38. 27.
Mat. 2. 3.
Ber. sup. Cant.

Ier. Lament. 1
12.

Psal. 2.

Mat. 26.

Act. 3.

performance of this zealous loue; which to display vnto you, I shall be bold to take vp Ieremie's proclamation wred in his Lamentations; and say vnto you as if Christ himselfe spake in person; and shewing you his sufferings, should crie: *Haue ye no regard alize that passe by this way? Behold; and see if there be any sorrow like vnto my sorrow which is done vnto me; and wherewith the Lord hath afflicted me, in the day of his fierie wrath.* For what could he haue suffered that he did not suffer? He was most lamentably afflicted by all sorts of men for whom he suffered. Despised he was of Iewes, 2. Scorned of Gentiles; *Princes of the earth stood vp, and kings banded themselves against the Lord; and against his Christ.* 4. Priests conspire in counsell, and choose a murderet rather then the Lord of life. Souldiers deuide his vestures. 6. His owne seruants fle from him; *Judas* betraies him, *Peter* denies him. Thus we may on all sides see Iewes and Gentiles, Princes and Priests, souldiers and seruants, doing whatsoever the Lord of heauen had determined before to be done.

Now behold with what a looker vpon him againe, and see him perplexed in all his members, with loathsome pittings in his blessed face, with piercing thornes vpon his sacred head, with buffets vpon his comely cheekes, with stripes vpon his manly backe, and with the transverse part of the crosse vpon his glorious shoulderts. 3. Impeached in his estate with scornfull reproches, his good name wronged with blasphemies; his honour trampled vpon with shamelesse obloquies; his holy gar-

garments shared with profane lottery, and his reputation stained with the association of the cues. 4. Tormented in his senses, his touch with the piercing nayles, his sent with the loathsomnesse of Caluarie, the place of dead sculs; his hearing with wicked detractions, his sight with the sorrow of his blessed mother, and with the moane of his beloued disciple: his taste with gall, and vineger. Inwardly also distressed; *for his soule is heauie euen vnto the death:* so that he cries, *Father, if it be possible let this cup passe from me;* and sweateth clots of blond that trikle downe to the earth, to blesse it that was accursed: At which time an Angell is sent from heauen to comfort him. Yea in the extremity of this his vnspeakeable passion he cries with a loud voice, *My God, my God, why hast thou forsaken me?* Yet none of this, nor all this could suffice vntill he had yeilded vp his sacred soule into the hands of his heauenly Father.

Luke 22.

Blessed, and beloued men, fathers, and brethren in this our Beloued, is not this his zealous loue the roseall beautie of our benediction? 1. Is not this that blond that purgeth vs from all our sinnes? 2. that speaketh better things for vs then the blond of Abel: for that called for vengeance, but this craues for vs mercie. 3. Is not this the sacrifice whereby we haue remission of our sinne? 4. Is not this the reconciliation whereby wee do partake of the diuine nature, this sacred blond being shed into our hearts by the Spirit of God? 1. Is not this red sea the bath for all sinners, to cure vs of our leprosy of incontinency,

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of

of our lethargies of ingratitude; of our dropies of couetousnesse, and of our palsies of inconstancy, and strayings aside from God? 3. Is not this the oblation that maketh God propitious, and a louing father vnto vs? openeth the kingdome of heauen that was shut, and sealeth vnto vs all the holy promises of God?

Let then a beleeuing soule say, O Lord Iesus what shall I repay vnto thee for this thy loue? I owed the debt, and thou didst pay it: I haue sinned, and thou art punished; this whole worke of thine is singular patience, the performance of it wonderfull humility, the cause vnspeakeable charity. I haue circuited the whole earth, and can finde no where any such loue, as in thy glorious passion, the breadth whereof is Charity diffused, dilating it selfe into the fowre parts of the world. The length is long suffering, for thou hast borne mans iniquities; the height is the hope of heauen, and a certaine assurance of the same. The depth of it, is deliuerance from the lowest deepe the pit of fatall and finall destruction. If any should perswade me to come downe from the high meditation of this sacred mystery, I should greatly refuse it: for it shall euer be a bundle of Myrre betweene my breasts; yea here will I die, and not descend vntill the Lord stretch his hand from heauen, and take me into his holy sanctuary.

But to the retchlesse and respectlesse soule which regardeth none of this, our welbeloued saith farther, See what I suffer; these paines, these grones, these moanes,

moanes, these nayles, these thornes, this speare; this profusion, and red sea of crimson bloud: yet am I much more inly tormented, that thy wilfull soule should yet be vnthankfull for this so vnspeakable loue, for this so vnutterable and grieuous passion, sustained for thy sake, to make thee a wretched sonne of man by nature, to become a blessed sonne of God by grace.

Let vs beloued, and beleeuing brethren take yet a reuiue of this blessed beauty in the sacred mixture of white and red, for he is ruddy both in himselfe, and in his mysticall members, 1. In himselfe his beauty appeares ruddie, for in the sacrament he is white in the bread, and red in the wine: therefore in the Scripture stiled sometime Manna, which was white, like the christall dew; and sometime a Vine which yeeldeth red grapes to glad the heart of man. The grapes of this sacred vine were the parts of his body, the crosse the wine presse, his bloud the holy liquor thereof, making glad both God, and man: God in the holy obedience of his sacred Sonne, purchasing himselfe a glorious kingdome; and man in the saluation of his sinfull soule. These sacred scales of bread and wine shew the Lords death vntill he come againe. *Iosephs* coate besprinkled with bloud, portended him to old *Israel* as dead, but not actually; but these shew our true *Ioseph* to be crucified, and done to death in deed; and yet he like *Sampsons* lion sends forth euen in, & after his death, sweete hony combes, and most redolent graces. For his death abareth the

sting of death, abandoneth liue, despoileth sathan the strong man of his weapons, and procureth for vs that die in him the land of the liuing.

This holy mixture of white and red appeared in the opening of his side, whence flowed water and blood, this blessed opening being much more powerfull then *Moses* rod; for that caused water onely to come out of the rocke, but this both water and blood. The Fathers therefore obserue, that as out of the side of the first *Adam* the woman was taken by whom came sinne: so out of the side of the second *Adam* the Church should be framed, to saue (as *Noahs* arke) the sonnes of men from the generall and fearefull deluge of sinne; and shame. Let then now all Histories tell, or historiographers of the world shew if in any age they haue seene or read, how that a mans limmes did showre downe streames of blood, or that in any agony the face of man should stand beset with drops of crimson blood. Neither doth this content the holy wisdom of God, but that also wee should see this loue of Christ resembled, yea testified vnto vs againe in reference, even in his mysticall members; that is, in the beleeuers, by forgiving whose sinnes he hath made them pure and white in his sight, and giving also many of them grace, and honouring them so farre, that they willingly suffered as martyrs, whereby they also became purple red. Of the first white this is vnderstood: *Purge me with hyssop, and I shall be cleane; wash me, and I shall be whiter then snow.* This is the perfect

perfect beauty indeed to be purged from sinne. Of the second it is said of his beloued martyrs, *That they were prodigall of their liues euen vnto the death*, for the testimony of the Lord Iesus. Such were *Iames, Antipai, Ignatius, Polycarpus* in the former ages; and all other euen those thousands (in those *Mariana tempora*) whom fire and faggot deuoured; and all other exquisite torments that could be deuised by the wicked, bloody; butcherlike mindes of Gods enemies. All which blessed soules were translated to God whom they loued; in fierie chariots of persecution, and were rapt vp with *Elias* to the vision of the eternall God. This being indeed their matchlesse felicitie, that they were so greatly honored of their God, that they should shadow out vnto him his Christ whipped, stocked, stricken, stoned, tormented, tortured, and bloudily butchered.

Apoc. 12.

Let not then the vaine and gallant minions of the world boast of their venerous ladies, or of their bright curtizans, or *Helenas*; on whom they dote, which are but as the dung hills & vnflauory salt of the earth; for behold here is a lillie and a rose from heauen; euen our Lord Iesus, a white lillie deuoide of sinne; and a damask rose in his pure and crimson passion. And let them againe behold his martyrs as pure lillies cloathed with his righteousness; and as red roses in their sacred martyrdomes, into whose calendar euer beleeuing soule should desire rather to be registred; then in the catalogue of all the worlds misbeleeuing or misperswaded *Adagioses*.

Iacobus

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And

○ And seeing beloued that we are come to blood, let vs pause a litle, and stand still awhile as the people did when in the wars they came, and saw *Arael* lie weltring in his blood; and let vs see the godly suffer for the godles, the guiltlesse for the guilty. Let vs looke vp to the crosse, and see our Sauious lie weltring, gasping, crying, bathing, struggling, and dying in his blood. *Dauid* could say, when he saw the Angell of the Lord kill the people with the plague of pestilence: *I haue sinned, what haue these sheepe done?* But Christ might haue said otherwise; *These sheepe haue sinned, what haue I done?* I am constrained to pay the things I neuer tooke. What more (blessed brethren) could he haue done for his vineyard? what greater loue can be shewed, then for a man to die for his friends? yet our welbeloued died for vs his enemies. But what doth the Lord require at our hands in retribution for all these blessings? Surely onely faith, and seruency of zeale, by which we also shall become white and ruddie by his sanctifying and by his sauing grace. Faith is as *Iacobs* hand, which will not let the Angell go vntill he haue the blessing. It is also as *Iacobs* robe put on to gaine our elder brother Christ Iesus his blessings; and it is the wedding garment wherewith we must enter into the wedding house of our spouse. And seruency of zeale is an effect of our loue, and is an heroicall, and magnanimous vertue shed in our hearts by the holy Ghost, whereby we are moued to holy anger when either the glory of God, his truth, or his honor is violated.

Behold

Behold the zealous, and ruddy beautified Christians in this kind: *Who will rise with me against the wicked? or who will take my part against the euill doers?* saith *Dauid* the Lords worthy; And in another Psalm, *I fainted because men kept not thy law.* And againe, *The zeale of thine house hath euen eaten me vp.*

Psalm. 119.

The zeale of God doth eate one vp, when God giueth such courage and magnanimity of heart vnto some one man, that he withstands many mightie and malicious transgressors; and yet is not remoued from his holy valour and resolution, though the earth be moued, and the mountaines caried into the midst of the sea. Such an one was *Elias* against all Baals false prophets, and *Micheas* against the foure hundred false prophets of *Ahab*: and of late yeares *Martin Luther* against the Pope and all his complices. But we in our last, and worst age eate vp the zeale of God, because wee do not resist the euill wherein *totus mundus ponitur*, the whole world lieth; nor the arrogancie of the presumptuous, nor the malice of the mighty, nor the haughtines of the proud; nor the tyrannie of the oppressors: but like bastards, and not children, declaring to our owne selues that we haue not one drop of the good blood of our heauenly Father in vs; for *bonus sanguis non mentitur*: honorable blood cannot dissemble, we suffer God to be blasphemed in our hearing, Christ to be scorned, his sacred Ministrie to be despised; and we in the meane while either assent thereunto, or neglect to rebuke

rebuke it; which sheweth that we partake not at all of this diuine and roselike beaurie.

O that the Seraphicall zeale of God had inflamed the Princes, the Prelates, and people of the Christian world, as it did *Dauid*: not a martiall zeale which is a seruour without discretion, but a zeale according to knowledge; not anger *per vitium*, but holy anger by zeale; not priuate grudge, but zeale appertaining to the vocation and calling we are of, which hath both a good roote, and a good end. Such as was *Elias* zeale for the Lord of hoastes against idolatrie: Such as was *Phineas* zeale against the beastlinesse of *Zmiri* the sonne of *Salé*, and *Cozbi*; Such as was *Ezechias* zeale for the peoples reuolt; Such as was good king *Iosias* zeale; for the Lords dishonor among the Priests: Such as was *Nehemiabs* zeale when he heard the people speake halfe Hebrew, halfe Ashdod, halfe Sur, halfe Sion, halfe Christ, halfe Belial.

Oh, to these holy Cherubicall zeales I exhort you (beloued) in the name of the Lord. Be you angrie with those that are angrie with God, when tribulation befals them, or if their hearts bee not glutted with all the delights they desire, or if God do not fill their bellies with onions, and garlike, and other such like grosnesse. Be angrie with preachers that lie as *Jonah* did vnder the gourd, and preach not. Be angrie with the dogs that returne to their vomit, and with hogs that wallow in the mire, albeit they haue bene ten times purged. Be angrie with vice that ruleth,

ruleth, with the diuell that rageth, with vanity that reigneth, with lies that sway almost every where. It remaineth that I onely acquaint you with a safe station (while you are here) to stand in, and a powerfull supplication (while wee are here) to pray with.

Let your station be like that of *Elias* in mount Horeb, who stood in the clifts of the rockes entrance, vntill the strong wind, the earthquake, and the fire (in all which God was not) were passed by; but when he heard a soft, and still voice, he came out, and stood before the Lord: so let vs be continually meditating the passion and rents of our rocke Christ Iesus, and hiding our selues therein, while the winds of wickednesse, the earthquakes of changings and chances, the fire of might and malice, and while all the works of darkenesse (wherein God is not) passe by; vntill we heare a soft, and sweete voice of the Lord to call vs forth of our station to rest: Then let vs go forth willingly vnto our welbeloued, and loue him, and liue with him for euer. Let our prayers and supplications in the meane while be the words of the hard-hearted and misbelceuing Iewes, but not their spirit; for they cried, *His blood be vpon vs, and vpon our children*: and it was, and is so to their vter ruine, and desolation, euen vntill this day, as a iust iudgment of God, for their crucifying the Lord of life. But we will pray, and say in the spirit of the faith of Iesus in whom we belecue: *His holy blood be vpon vs, and vpon our children* to our saluation, according

Mat. 26

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ding to Gods blessed promise made to the Patriarks, Prophets, and to all the faithfull.

For he is *the chiefest of ten thousand*; &c. or as some read it, *the chiefest of twelve thousand*; wherein wee may see the mystery of the number, both of ten and twelue; as also the excellency of the partie, that he is the chiefest in heauen, and the choicest on earth; together with the perfection of both heauen and earth in him selfe, and imparted to his chosen the Church of the redeemed. The Papists, imitating the Platonists, are very superstitious in numbers, the one putting a fatall necessity in them in the period of estates and kingdomes; the other affirming a certaine secret efficacy to be in many numbers; but in the septenary number especially. Hence haue they their canonically houres for prayer, and sacrifice. But *Bodin* in his booke *de Repub.* iustly taxeth *Plato* for that dreame. And the schooles conclude against them both, that *Numeri; quia numeri, nulla vis, nulla efficacia*. Wee therefore will content our selues with the holy and mysticall vse, which the booke of God maketh of them. The mysticall numbers of sacred text are these, to wit, three, foure, fve, sixe, seauen, eight, ten, twelue. Ten and twelue meete vs in this text by variation of readings, both signifying perfection. Ten is the highest of simple numbers, all nations after ten begin to number againe. The tenth was consecrated to the Priests, Gods seruants. In the tenth moneth the waters of *Noahs* flood abated. *Sam* a father of the faithfull seeth

teeth the tenth age: Ten words for the Creation of the world, and ten words for the government thereof, as the Talmudists obserue.

For twelue, we reade of twelue Patriarches the sonnes of *Isaac*, twelue stones set vp in Iordan, twelue precious stones in the breast plate of *Aaron*. At twelue yeares *Salomon* decideth the plea of the dead child. Christ the true *Salomon* at twelue yeares disputeth with the Doctors. Twelue Apostles are sent to perfect the kingdome of grace. Twelue foundations, twelue gates, twelue Angels the porters, a tree that beareth twelue manner of fruites medicinable all the twelue moneths of the yeare, describe the perfection of the kingdome of glory in the celestiall Ierusalem.

Thus we see, that the mystrie of the number sheweth onely the excellency of the perfection of the partie, being the chiefest in heauen and earth, so described by *Iohn* the Diuine, Apoc. 5. A throne is seene in heauen, one sitting thereon hauing a booke in his hand written within and without, sealed with seauen scales. But none was found neither in heauen, nor in earth, nor vnder the earth worthie to open the booke, no nor once to looke into it. Then wept the Diuine because none was found worthie to open the booke, or once to looke therein. But one of the Elders said, Weepe not: Behold the Lion of the tribe of *Iuda*, the stocke of *Dauid*, hath so preuailed, that he may open the booke, and loose the scales thereof.

Rom. 1.

This booke is Gods will, these seauen scales are loosed, and made knowne vnto vs by the declaration of Iesus Christ. The first scale is his Natiuitie opened, Mal. 4. 2. *But vnto you that feare my name, shall the Sunne of righteousness arise, and health shall be vnder his wings, and ye shall go forth, and grow vp as fat calves.*

The second his Baptisme, Zach. 13. 1. *In that day there shall be a fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for uncleannesse.*

The third his Passion, pourayed by Esay 53. chap. throughout.

The fourth his Descent deciphered Hosh. 13. 14. *I will redeeme them from the power of the graue, I will deliuer them from death: O death, I will be thy death: O graue, I will be thy destruction.*

The fift is his Resurrection, recorded Psal. 16. 10. *For thou wilt not leaue my soule in the graue, neither wilt thou suffer thine holy one to see corruption.*

The sixt his Ascension, described Psal. 68. 18. *Thou art gone vp on high, thou hast led captivity captiue, and receiued gifts for men, yea euen the rebellious hast thou led, that the Lord might dwell there.*

The seauenth is the sending of the holy Ghost, pointed out vnto vs, Ioel 2. 28. *And afterward will I poure out my Spirit vpon all flesh, and your sonnes and your daughters shall prophesie, your old men shall dreame dreames, and your yong men shall see visions.*

By the opening of the fift scale, to wit, his Natiuitie,

uitie, whereby he became flesh, he hath redeemed vs from being worse then very brute beasts. For man being in honor vnderstood it not, and therefore was compared to the beasts that perill. *S. Augustine* speaking of the grace of the new Testament comforteth vs thus saying: *Let no man despaire, but conceiue hope vnspcakable, for by participation of the word, we become the sonnes of God, seeing that Iesus Christ by incarnation is become the sonne of man. Aske your forefathers, saith Moses, and the daies of old, euen since the day that God created man vpon the earth, and aske from the one end of heauen vnto the other, if there come to passe such a great thing as this. Did euer people heare the voice of God speaking out of the midst of a fire, as thou hast heard, and liued? If Moses spake thus of the voice of an Angell (for the law was giuen by the ministrie of Angels) what may we say of the gracious words of eternall life, vttered by the Lord of life? Indeed the cloud that led the people of God in the wilderness, was darke toward the Egyptians, but bright and lightsome toward the Israelits: So if our Gospell be hid, it is hid to them that are lost, for now the booke is opened, and the scales loosed.*

By Baptisme the second seale we put on Christ, Gal. 3. 2. *For as many as are baptized into Christ, haue put on Christ, & are engrafted into him by the Spirit, Rom. 6. For if we be grafted into him by the similitude of his death: euen so shall we be in the similitude of his resurrection.* It being the lauacre of regeneration both priuatiuely, and positiuely; priuatiuely in for-

giving our sinfulness, and positively in conferring his owne righteousness vpon vs, begun by sanctification, perfected by glorification. This blessed scale of sacred baptism being vnto vs *ἡ βαπτισμὸς τοῦ νεκροῦ*, as *Clemens. Alexandrinus* calleth it, the counterpoise of all deadly venime of corruption, being also the *diluuium peccati*, as *Nazianzen* cleapes it, the deluge of sinne; the water of adoption, so *Basil*; and the purgatory of life, so *Chrysostome*. These vertues being not in the element, nor in the weight of the worke, nor in the intention of the Baptizer, but onely in the blood of Christ, which purgeth vs from sinne and shame.

By the third scale, to wit, his Passion we are reconciled to God the Father, and sealed to everlasting life. Behold the wounds of Christ hanging vpon the crosse, his precious blood shed in his agony of death, the price of our redemption. Behold againe his head on the crosse inclined to heare vs pray, his heart opened that we might see his deare loue, his armes stretched forth to embrace vs, his whole body exposed to shame, scorn, and torture, to redeeme vs.

His descent the fourth scale was the death of death, and the death of the diuell who had the power of death, the ruine of the gates of hell, that they might neuer preuaile against his people, the triumph ouer darknesse, and the defiance of all hellish power, and principalities.

By his resurrection the fift scale, our corruption putteth

pütteth on incorruption, the bandes of death are broken, the horror of the grave is turned to sweete repose and sacred rest in the Lord.

By his ascension the sixt seale reuealed, is opened an entrance to heauen for vs, from whence before wee were exiled. He is entred himselfe not in his owne name, but in ours, according as he himselfe saith, *I go to provide you a place.* Ioh. 14. In a word, he ascended to fulfill all things, the earth with his mercie, hell with his iustice, and the heauens with his glory.

The mission of the holy Ghost being the seauenth seale, hath furnished the Christian Church of the redeemed with the seauenfold graces of his glorious spirit. *Gregory* vpon *Ezech.* saith, that seauen ascents or steps were to go vp into Ierusalem the holy citie, mystically signifying the seauen gracts of Gods spirit tending to the perfection of Christian glory.

The first of these gifts is filiall feare, making vs humble.

The second, Christian pietie, making vs mercifull.

The third, diuine knowledge, making vs discreet.

The fourth, sacred intelligence, causing vs to be prouident.

The fift is the wisdom of God, making vs prudent.

The sixt, fortitude, setting vs free.

The seauenth, counsell, making vs wise to saluation in euery occurrence.

These

These graces of Gods Spirit are also signes vnto our brethren, and scales vnto our selues, of our heauenly perfection. For by his revealed Natiuity wee as new borne babes in the second birth must desire the sincere milke of the word, to feede our soules therby vp to eternall life

By baptisme we learne to confesse our sinnes to God, and turne our misdeeds outwards, as the Scolapendra doth her entrails to wash them.

By his passion, onely to reioyce in the crosse of Christ, whereby the world is crucified vnto vs, and we vnto the world.

By his descent into hell, to remember that we co-uet not, lest we fall into temptation and snares of the diuell.

By his resurrection, to strue that we may haue part in the first resurrection, so shall not the second death touch vs.

By his ascension, to seeke the things that are aboue where now Christ our treasure is, and not the things beneath.

Rom. 5. 5.

And by the sending of his graces, whereby the loue of God is shed abroad in our hearts by the Spirit which is giuen vnto vs, that all things may be consecrated to Gods glory.

Which things that we may performe, behold Christ the chiefeest in heauen hath opened the book, that we might know them, and loosed the scales that we might do them. Woe therefore be vnto them to whom his booke is yet shut, and those scales yet vnloosed,

looked; for our Gospell is hid to none but to them that are lost. Christ Iesus is also the chiefeft to be found on earth. In the Reuelation of S. Ioh. Chap. 7. there are 144000 sealed by twelues; Christ is sealed in the tribe of Iuda; in whom also the rest are sealed, to be the associats of the Lambe, according to that ancient prophecy of Iacob, Gen. 49. saying, that the *Scepter should not depart from Iuda untill Silo come.* And against *Dan* he prophesieth thus; *O Lord I haue waited for thy saluation*; meaping Christ. Thus the Chaldaean paraphrasts; *hic. 200. 201. 202. 203. 204.*

I will not here mention the pourtraiture which *Pub. Lentul* sent vnto the Senate of Rome, describing the lineaments of our Sauour, as he was vpon earth: That he was gracious in aspect; of a smooth brow, of an aburne baire, long, and waving at his backe like a Nazarite, with a parted beard, and the whole frame of his blessed body being incomparably beyond all men that euer were; both in feature and fauour. For I am not ignorant how apocriphall that relation is in sacred history; and how grossly the Papists abuse themselves, and others in the table painting, & limming of that Lord of life, according to the rude hand of many an idle lozel, that dares aduenture to pourtray that sacred beautie. But what a one the Scripture mystically hath decyphered, and described him to be, that willingly will we looke vpon, and behold with awfull eyes of feare, and diuine tenceance. And therein also we shall see him *the chiefeft of ten thousand.*

The Psalmographer in the 45. Psalm setteth him out in the person of *Salomon* to be of surpassing beauty, in the dignity of his forme. For he was fairer then the sonnes of men. Graciously in his speech, for grace was powred from his lips: valiant in his act; for he was mighty in renouwe: powerfull in his facts; for his arrowes pierced the hearts of his enemies: Splendent in his toyalty, his throne being for ever, and his scepter, a scepter of righteousness in it selfe. Magnificent in his whole deportment, for all his garments smell of Myrrhe, Aloes, and Cassia.

The beauty of *Ioseph*, *Dauid*, and *Abolon* are recommended in Scripture, but the first had an alluring beauty, the father, and the sonne goodly to be looked on; but in Christ it was the beauty of perfection, and not of defection: *Nullus in aeternis corpore nouus erat*. The Iewes indeed saw no beauty, forme, or stature in his face; *Esay 53*: yet was he peerlesse, being void of all shame, either of sinne or shame; the most absolute perfection of beauty. For his eloquence, what eloquence may declare it? The Grecian *Demosthenes*, and the Roman *Cicero*, are herein but tradesmen, *Mercurius* that was conceived to draw multitudes after him with golden chaines, *Ad illum captaretur; nihil est*. The Queene of the South comes to heare the wisdom of *Salomon*, matchlesse in his iudice: but behold our true *Salomon* eloquence, who being yet but a child of two or three years, the grand Doctors are amazed to heare; *Luke 2*. Being a man his very enemies said, *Roman* spake like this man. *John 7*.

His

His owne thar knew his worth said; *Thou hast the words of eternall life.* When he disputed he put his aduersaries to silence, as we may see in his discourse with the Sadduces: and when he preached, *he taught with authority, and not as the Scribes.* Mat. 7. 29. Yet this gracious eloquence, and heavenly charming was follie to the Pharisees, who thrust him out, Lu. 4. 29. and to the vnbeleeuers madnes, and therefore they cry, *He hath a diuell.* So euen at this day, the spirit of prophetic (which indeed is the fauor of life vnto life) becomes to some misperswaded misbeleuers the fauor of death vnto death. Neither is this eloquence of this chiefeft the delicacy of words, but the efficacie of power; for out of his mouth goeth a two edged sword, Apoc. 1. 16. By the eloquence of his word he leadeth the facile, with the terrour of his sword he enforceth the stubborne, and vnwilling: for if his word preuaile not, which deuides & discernes; deuides betweene the soule and the spirit, the marrow and the ioynts, and discerneth the very intentions of the heart; then his sword, the rod of his manly mouth shall plague them, and *the breath of his mouth shall kill them.* Esay 11. 4.

As for his power, who was euer able to resist either Heriſique, or Heretiques. Let the fatall destructions, and fearefull downfalls of *Herod Ascalonita*, that murdered the infants of Bethlem, and died discomfortly; of *Herod Archelaus*, who died ingloriously at Vienna in Austria, being but a terror onely to *Christ*; of *Herod Antipas*, who beheaded *John Baptist*

Ioh. 5. 58.

Ioh. 8.

Volentes ducit, nolentes trahit.

Christ's seruant, and perished with his dancing minion in Spaine; and of *Herod Agrippa* a persecuter of Christ's preachers, who was eaten vp of wormes in the sight of thousands at Cesarea Philippi, Act. 12. be exemplary warnings to all posterities how they dare resist the Lord Iesus. Among the ranke of heretiques, let the wretched ends of *Arrius*, *Nestorius*, and *Eutyches* be presidents of his power & puissant renowne. And besides all this, the glorious increase, and godly perfection of his Church; maugre the proiects of all his open, and secret enemies. The splendor whereof is so eminent; that it remaineth firme & stedfast, when other powers haue yeelded thereunto: For his kingdome shall haue no end. *Isay* 9. 7. *The zeale of the Lord of hostes shall bring it to passe.* And God the Father hath giuen him a kingdome that shall not be taken away, *Dan.* 7. 14. As the Angell told the blessed Virgine, *That Christ should rule over the house of Iacob for ever.* *Luke* 1. 33. His equity sustaining his throne, For he iudgeth not by the sight of his beeyes, nor by the hearing of his eares, but according to iudgement, and equity. *Isay* 11. 4.

Psal 45.

His magnificence is boundlesse mercie, All about him small of *Asyrie*, *Aleah* and *Cush*, For he abhorred not the confessing thereof: he despised not the sinfull woman that wept vnto him: he refused not the suppliant *Cananite*: he iudgeth not the adulteresse apprehended in his fault: he called a *whore* sinning at the receipt of eloquent; he had respect vnto the disciple that denied him: yea, he prayed for them that

crucified him. And therefore the spouse representing the Church of the redeemed, saith in the Cant. *We will runne after thee in the sweete odors of those thine oymments, and fragrant perfumes, the sacred confessions of thy most perfect nature.*

Cant. 1.

Thus we see our welbeloued to be the chiefest in heauen, and the choicest on earth, yea the perfection both of heauen and earth, both in himselte, and also in his redeemed Church. For he is the *radius*, by which the heauens and the earth were perfected. The Elohim by whom all things in the great vniuerse receive speciall perfection in particular; he is *ars* sufficient for himselte and others; rightly resembled to the glorious Sunne, that hath higher efficent for his selfe, and for both the superior, and this inferior world also.

He is *Ens simplicissimum*; and things the more simple, and deuoid of commixture, the more pure and perfect they are; as heere is the more it selfe the lesse it is intermingled with cold; and wine the lesse it is alayed with water; and gold the lesse drossie is in it; the more refined. But our welbeloued is most pure and perfect without any the least dramme of blinding or commixture.

In a word he is the perfection of life, motion, and being.

Of life; for who so liueth not in him is dead altho

Ioh. 3.

Of motion; for who so moueth not in him is distressed, and doth pine in earth. *Domine vix, et frange*

2d

I 3

him-

himselfe from the Lord of life.

Of being; for who so is not in him by his Spirit, is subiect to be lost by an eternall priuation.

In his Church of the redeemed he is also of most absolute perfection, which Church consisteth both of men and Angels; he being the perfection of both: who albeit he was made man, yet was he God from euerlasting, laied in a cratch, yet adored by Angels from heauen and worshipped by sages on earth. The Iewes saw no beauty, nor comliness in him, yet beleeuing eyes saw in the mount a glimpse of that glory which raiused them with exceeding great ioy. He was baptized as man, yet forgiueth sins as God; he hungered, yet filleth a thousand hungry soules with the bread of life, the Angels foode. He prayed as man, yet heareth our prayers as God: he wept as man, yet wipeeth all teares from our eyes.

In a word, he is the perfection of prophecie and priesthood, of sacrifice and sacrament.

I exhort you therefore beloved and blessed in the Lord Iesus; seeing that the chiefe, and choicest man and woman among vs is more then a litle imperfect, let vs lie and hasten to our perfection, to be perfect men and women in Christ Iesus; and to rest and abide with him, that we may be beautifull, and perfect, as surely all those shall be that abide stedfast, and are found in Iesu Christ, according to his effectuall prayer, *John 17. I in them, and thou in me, that they may be made perfect in one.* For by him was our creation, in him is our preservation, and of him shall

be

be our eternall felicity, and perfection.

Let vs then (men, fathers and brethren) returne vnto him with stedfast eyes list vp to heauen, where our perfection is, with bowed knees of humility, and grace, and with pure hands listd vp to the throne of God, without wrath, or enuying, euen to him that was, and is, and is to come; that he would grant vs continuance of that we are to be his, and giue vs supplie of that we want, and that we resolute that it is our chiefe grace, and choicest beauty, to haue the least resemblance of his diuine perfection in vs. Euen so Lord Iesus. To whom with the Father, and the holy Ghost, be rendred all praise, perfection, power, maiestie, and glory, throughout all ages, for euermore.
Amen.

Errata.

Pag. 4. lin. 18. for when, reade where. p. 17. l. 12. Goodesse, reade goodoesse. p. 23. l. 19. shall, reade had. p. 30. l. 4. hearing, reade learning. p. 27. l. 4. propale, reade perpale.